

MILTON ADAMS

“Game Changers” in a Developing Global Culture—Part 2

A definition of *game changer* from the *Merriam-Webster Dictionary* reads, “a newly introduced element or factor that changes an existing situation or activity in a significant way.” It is in this sense the term *game changers* is used to refer to characteristics of the developing global culture. These game changers do not stand independent of each other. They frequently overlap. And, while it is helpful to acknowledge the specific contribution of each, the interplay among them helps to better understand the culture they are shaping.

If you have yet to watch the suggested videos in Part 1, *Biblical Leadership in a Developing Global Culture*, this would be a good time to do so. They provide information, material, and knowledge that will be assumed as this article explores seven game changers of this developing global culture.

A Cause (Conviction) and a Voice

Discontents are people who are often labeled as troublemakers. They may be described or mislabeled as subversive, oppositional, uncooperative, nonconformist, heretic, or at least unconventional—even when theirs is a *holy discontent* (Godin 2008:11; Hamel). This could mean that they are dissatisfied for the *right* reasons.

The youthful David who killed Goliath was criticized by his own brothers and mocked by Saul as “ridiculous” for confronting the status quo on the Israelite battlefield (1 Sam 17:26-33 NLT). Verse 34 says, “But David persisted.”

Mahatma Gandhi, Helen Keller, Martin Luther King, Nelson Mandela, and Malala Yousafzai persisted. Discontents with a *right* cause—both people who are well known and people who will never be widely known until heaven—have a laser focus that drives them to action in what Hybels calls their “Popeye moments.” They are driven by what they believe is a God-ordained conviction. It may be global issues like world poverty, equality,

or modern slavery. Or it might be as small and unnoticed as planting a house church or providing clean drinking water to villagers who do not have a safe water supply.

There have always been people driven to action by a holy discontent, but the Internet based developing global culture easily provides their cause (conviction) with a voice. Within Christianity today, the modern crisis described by David T. Olson, in his book *The American Church in Crisis*, is providing a cause of legitimate concern, a rightful dissatisfaction, a holy discontent, among both Christian lay people and clergy (Olson 2008). And in today's global culture, these people—using the aid of technology like Facebook and other social networking services—easily have a global voice and can rally the resources necessary to carry out their convictions, even if it means going around established leadership and/or institutions.

There are also discontents who do cause problems and make trouble just for the sake of trouble-making; theirs is an *unholy discontent*. And while they will always exist, they should never become an excuse to discredit their counterparts. Discerning leaders seek to correctly distinguish between the two. The wisdom of Gamaliel, a high level church leader of his day, provides a paradigm worth emulating:

²⁹ But Peter and the apostles replied, "We must obey God rather than any human authority." ³⁰ The God of our ancestors raised Jesus from the dead after you killed him by hanging him on a cross. ³¹ Then God put him in the place of honor at his right hand as Prince and Savior. He did this so the people of Israel would repent of their sins and be forgiven. ³² We are witnesses of these things and so is the Holy Spirit, who is given by God to those who obey him."

³³ When they heard this, the high council was furious and decided to kill them. ³⁴ But one member, a Pharisee named Gamaliel, who was an expert in religious law and respected by all the people, stood up and ordered that the men be sent outside the council chamber for a while. ³⁵ Then he said to his colleagues, "Men of Israel, take care what you are planning to do to these men! ³⁶ Some time ago there was that fellow Theudas, who pretended to be someone great. About 400 others joined him, but he was killed, and all his followers went their various ways. The whole movement came to nothing. ³⁷ After him, at the time of the census, there was Judas of Galilee. He got people to follow him, but he was killed, too, and all his followers were scattered.

³⁸ "So my advice is, leave these men alone. Let them go. If they are planning and doing these things merely on their own, it will soon be overthrown. ³⁹ But if it is from God, you will not be able to overthrow them. You may even find yourselves fighting against God!" (Acts 5:29–39, italics added)

In the developing global culture, biblical church leaders will need to see

themselves more as cheer leaders, equippers, facilitators, and confirmers of God-honoring, grassroots ministry than as its gate keepers. Tom Evans, associate director of NADEI highlights the following in his Church Planting Presentation: Churches DO NOT Naturally Move Towards Church Planting. He continues on to accurately summarize five areas that contribute to this dynamic: "LOSS of Fellowship, LOSS of Finances, LOSS of Ministry Leaders, LACK of Kingdom Focus, and LACK of Health" (2013: slide 22). These three LOSSES are significant to Adventist pastors because, at their core, Seventh-day Adventist Conference hiring formulas typically measure pastoral success in terms of tithe, membership/attendance, and baptisms/professions of faith. This has contributed to an unspoken conflict of interest between pastoral self-preservation and the empowerment of lay people in Kingdom-focused expansion. This also calls for sacrifice of either pastoral "success" or requires a lay ministry.

Willing to Work Without Permission

Permission seekers are becoming a thing of the past (Knot 2014). They are not looking for committee approval or a church vote (Godin 2008:138). They are not looking for government support or affirmation from educational systems. Have you ever heard of home schools? Home births? DIY? Have you ever heard of herding cats? In a developing global culture where trust must be earned, people are less likely to go with the flow. It is becoming a characteristic of the global culture which biblical church leaders are now called to serve. And since it is coming, as Clay Shirky concludes in his video, "we might as well get good at it" (Shirky n.d.).

As biblical church leaders encourage, empower, and inspire lay people to have an intimate relationship with God, they will affirm their trust in that relationship; their approval of God-honoring, grassroots ministry; and their support of people accepting God's invitation to join him in his Kingdom work—whatever, whenever, and wherever it may be.

No Turf Lines

Much has been written on the globalization of business practices in the past 50 years. Our world is becoming a world without walls. Fifty to one hundred years ago, functional structures had to be designed without the aid of telephones, fax machines, email, the internet, file sharing, and the iCloud. One hundred years ago the postal service was the most common—or only—mode of long-distance communication. Postal service communication had its own set of advantages and disadvantages; and modern technology is providing a new set of tools for biblical church leaders to navigate as they serve God's people. One of these is a global worldview

that no longer subscribes to turf protection (Godin 2008:4, 112). As lay people, using technology, cross over territorial lines, they have access to a wide variety of resources: to different ways of doing God-honoring ministry, new ways to support and encouragement each other, and to follow *other* leaders whom they may choose to follow. Local church leadership may be tempted to defend *their* territory. Yet biblical leaders will appreciate and affirm Kingdom work and recognize that Kingdom workers share the common goal of spending eternity with Christ and those they have had the privilege of leading to Jesus.

Belonging Before Believing

Belonging has been turned upside down. Joseph R. Myers, in his book, *The Search to Belong: Rethinking Intimacy, Community, and Small Groups*, gets right to the point regarding the challenges facing biblical church leaders: "We live in a culture that now prioritizes belonging over believing. Pastors and key leaders sense that they need to adjust their language in order to adapt to this cultural shift. The question is, 'How?' *The Search to Belong* suggests a framework for change" (Myers 2003:6).

Prioritizing belonging over believing can appear to pose a real problem for any "club" styled organization that has a set of beliefs or rules to which one must adhere in order to belong. For hundreds of years conventional denominational systems have typically agreed that baptism equaled belonging. The progressive flow went as follows: A persons would *believe* the right set of theology > change their *behavior* > then they could be *baptized* which equaled *belonging*. In other words, belief led to behavior, which led to baptism, which equaled belonging. Note the starting point was belief. Answers were often given in the context of a set of doctrinal Bible studies where even a relationship with Christ was studied in the same intellectual paradigm as what happens when a person dies. Ultimately the opportunity to belong is decided by the club or organization. For a more pictorial view: Believe > Behave > Baptized = Belong.

In contrast, the new flow looks like this: Belong > Behave > Believe > Baptized.

Notice the new flow begins with the question, "Do I belong?" And notice who is asking this question: the individual, not the organization. The new flow goes like this: Do I feel like I belong? Then I will spend time with you. In the context of safe and authentic relationships, "by beholding" I become changed, even though I may not recognize the change that is happening within me. In other words, I begin to "experience truth" long before I "learn truth." Eventually I begin asking you questions about what you believe. Carefully and patiently you accept God's invitations to help

me along my journey as I am experiencing, learning, and growing closer to Christ. The day comes when I am baptized.

Myers continues to challenge biblical leaders:

There are many who consider themselves part of the community of faith until they are confronted by someone who tells them otherwise. Our culture wonders—with some confusion—"Why don't I belong?" And if there is one place that can welcome them with open arms, it is [should be] the church. In Jesus' story of the prodigal, the father welcomed his boy home by redefining what it meant to belong to the family. Perhaps our definitions ought likewise to broaden. (2003:26)

In this developing global culture an example of this kind of new norm is Facebook's "likes," "groups," and "recommends." There are millions of pages on Facebook and I choose to "like" a page. I ask to be part of a "Group." And I make "recommandations" to my friends—which is one of the most powerful forms of advertising—nothing less than a personal testimony.

Before leaving this game changer, Myers raises one more issue related to belonging: the use of language. Systems often develop in-house language that divides those who belong to the club or organization from those who do not belong. He says,

Language may be the key element for developing and nurturing community. As people search for community, they are listening with their eyes, ears, and emotions. They are keenly aware of how we tell them they belong or don't belong.

It once seemed simpler. There were only two categories: members and nonmembers. Membership required contracts, beliefs, commitments, and rituals. There was a clearer line that determined when someone was "in." Now we struggle to build a community of believers in a culture that wants to experience belonging over believing.

People crave connection, not contracts. They want to participate in our rituals, even though they may not yet fully understand their meaning. They see a kaleidoscope of possibilities for belonging. But our language struggles to fully express this spectrum of possibilities. (Myers 2003:26-27)

There is no easy response to this developing value of belonging before believing. But one of the hallmarks of missionaries (Christians) is that we are continually seeking new ways, new methods, of reaching people in their culture and then authentically leading them to Jesus Christ.

Closely related to this game changer is one possibly even more challenging.

Embracing a message, not a logo. In 1965 Billy Graham penned these words,

Multitudes of Christians within the church are moving toward the point where they may reject the institution that we call the church. They are beginning to turn to more simplified forms of worship. They are hungry for a personal and vital experience with Jesus Christ. They want a heartwarming personal faith. Unless the church quickly recovers its authoritative biblical message, we may witness the spectacle of millions of Christians going outside the institutional church to find spiritual food. (87)

This shift was not new when Graham penned his observations. Years earlier White had written:

Before the final visitation of God's judgments upon the earth, there will be, among the people of the Lord, such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children. At that time many will separate themselves from those churches in which the love of this world has supplanted love for God and His Word. Many, both of ministers and people, will gladly accept those great truths which God has caused to be proclaimed at this time, to prepare a people for the Lord's second coming. (1939:464)

Then, in 2005, George Barna's book *Revolution* sent shock waves throughout Christendom when he reported that between 2000 and 2005, 20 million Americans left their local churches in search of a deeper walk with God. During a radio interview, Barna, with guest Frank Viola, reported that an estimated 70 million now meet outside church walls in their quest to find God (Barna and Viola).

The new Revolution differs in that its primary impetus is not salvation among the unrepentant but the personal renewal and recommitment of believers. *The dominant catalyst is people's desperation for a genuine relationship with God. The renewal of that relationship spurs believers to participate in spreading the gospel. Rather than relying on a relative handful of inspired preachers to promote a national revival, the emerging Revolution is truly a grassroots explosion of commitment to God that will refine the Church and result in a natural and widespread immersion in outreach.* (Barna 2005:13, 103)

Peter Roennfeldt says people are "leaving church to be Church!" As you explore this game changer, give this a fair and honest reading.

For hundreds of years Christian denominations have been the norm. In recent history the "churchscape" began to change and non-denominational churches began to appear. Now the non-denominational sector has essentially become its own denomination. The new horizon of the changing global culture is giving way to post-denominational faith represented by a group of people often referred to as the "nones."

Jon Dybdahl in 2006 wrote about this shift as a possible future development, although he did not use the word "nones." In the conclusions of his two part article, *Doing Theology in Mission*, he suggests that people who embrace a message "may not necessarily join the visible institutional form" of a given denomination (21). Loren Seibold, in his two-part *Columbia Union Visitor* article, quotes Monte Sahlin: "Extrapolating that trend line, by 2020 the 'nones' may be the majority of American young adults, and by 2050 a majority of all Americans" (2013:2).

Ready or not, the developing global culture is here and will intensify. What a missional opportunity to embrace! As Cauley mentioned earlier, we must be about change if we are going to be successful in our mission. This is relevant advice for the leaders of any denomination.

The Test of Truth

Dwight Nelson, at the risk of being misunderstood, courageously treads where few are willing to tread in his sermon, "Something More Important Than Truth." He correctly exegetes Matt 23:23 showing the temptation for people to place truth above relationships. "Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cumin, and have neglected the *weightier matters* of the law: justice and mercy and faith. These you ought to have done, without leaving the others undone" (NKJV).

Matthew echoes this Old Testament value found in Micah 6:8: "He has shown you, O man, what is good; And what does the LORD require of you But to do justly, to love mercy, and to walk humbly with your God?"

This is not to say that truth is unimportant. *This is to say that if we lose the relationship in the process of "truth-telling" then we have lost the ability to lead a person to a relationship with Christ* who is "the way the truth and the life" (John 14:6, italics supplied). This is why it is so important to accept God's invitations to join him in his missionary work (John 5:16-22). In this way, God's people will never run ahead of or lag behind God's work.

In this developing global culture these weightier matters are becoming the new "tests of truth." People used to ask, *What* is truth? Now, they are asking, *Who* is truth? Who truly cares about human need? Who is honest and real? Whose walk truly matches his talk? Who is true to her friends behind their backs? Who is trustworthy in business transactions? If the

one being truth-tested does not pass this first test, “neglecting the weightier *matters* of the law: justice and mercy and faith,” then he/she will most likely not be given the opportunity to further disciple the observer. Nelson says, “It [Matthew 23:23] teaches us that the value of *people* transcends the virtue of *duty*.”

Sahlin, as part of his “Its Time” presentation shared sobering statistics of the humanitarian needs of the urban centers around our globe. To summarize, “Urbanization results in unprecedented concentrations of human need. Cities have massive populations in poverty, with health needs and looking for education. Around the globe, a total of 828 million people live in urban slums” (2013:12). “The majority of the poor in the urban areas of Africa and Asia must carry water or buy it from vendors. Nearly half of the poor in the Americas are in the same situation” (13). “In urban Africa, malnutrition among young children is more than twice as likely as in rural areas. In Asia, the gap is less, but malnutrition is still more likely in urban communities than in rural areas. In the Americas, there is no gap, but overall the incidence of malnutrition is somewhat higher” (15).

Any public evangelistic strategy — where thousands of dollars are spent reaching local communities and hundreds of thousands are spent reaching the urban centers of the world — must grow *out of* a context where the weightier matters of the law, namely, “justice and mercy and faith,” have abundantly preceded the invitation to follow Christ. This resonates with White’s classic description of evangelistic success. Notice how the first four items (80 percent) deal with humanitarian needs, followed by an “evangelistic” appeal (20 percent) to follow Christ.

Christ’s method alone will give true success in reaching the people. The Savior [1] mingled with men as one who desired their good. He [2] showed His sympathy for them, [3] ministered to their needs, and [4] won their confidence. [5] Then He bade them, “Follow Me.” There is need of coming close to the people by personal effort. If less time were given to sermonizing, and more time were spent in personal ministry, greater results would be seen. The poor are to be relieved, the sick cared for, the sorrowing and the bereaved comforted, the ignorant instructed, the inexperienced counseled. We are to weep with those that weep, and rejoice with those that rejoice. Accompanied by the power of persuasion, the power of prayer, the power of the love of God, this work will not, cannot, be without fruit. (White 1905:143-144, numbering supplied)

As Cauley summarizes, “Underlying Jesus’ evangelistic strategy to reach the multitudes was caring compassion. What He taught He lived. Christ’s method was simply meeting needs in the Father’s name and

sharing the Father's love and truth in a broken, hurting first century world (see *Ministry of Healing*, page 143). His first Century strategy has not changed in the 21st Century" (Cauley 2013:7).

Within this global culture, these new "tests of truth" will test—not a doctrine, not a philosophy, not an idea—but the person who mingles, sympathizes, ministers, and wins a seeker's confidence. Then, in the security of authentic relationship the seeker grants a Christian the privilege of leading him/her to *the Person*—the Way, the Truth, and the Life!

Game Changers Summary

Game changers change the game. They cause chaos and force biblical leaders to go back to Scripture and reevaluate models and unspoken assumptions. These game changers are here to stay and by the grace of God, biblical church leaders will embrace the opportunities they offer for authentic biblical leadership.

The next section considers the Simple Church Global Network as one example that has attempted to apply biblical principles and understanding to these game changers in this developing global culture.

Simple Church Global Network

Designed for the Developing Global Culture

Simple Church is a very, very old, new idea. The New Testament was primarily a house church network. Roger W. Gehring, in his landmark volume, *House Church and Mission: The Importance of Household Structures in Early Christianity*, authoritatively says,

On one point that nearly all NT scholars presently agree: Early Christians met almost exclusively in the homes of individual members of the congregation. For nearly three hundred years—until the fourth century, when Constantine began building the first basilicas throughout the Roman Empire—Christians gathered in private houses built initially for domestic use, not in church buildings originally constructed for the sole purpose of public worship. (2004:1)

This is one reason why the New Testament is full of house church references. Here are some of the more direct biblical references: "Please give my greetings to the church that meets in their home" (Rom 16:5). "The churches here in the province of Asia greet you heartily in the Lord, along with Aquila and Priscilla and all the others who gather in their home for church meetings" (1 Cor 16:19). "Please give my greetings to our Christian brothers and sisters at Laodicea, and to Nympha and those who meet in

her house" (Col 4:15). "This letter is from Paul, . . . I am also writing to the church that meets in your house" (Phil 1:1-3).

A Modern Missionary Network

Eighty-seven percent of the United States' population (95%-98% for Western Europe, Australia and New Zealand) do *not* go to church on a given weekend. How do God's people reach them? Methods come and go. Cultures continually change. And missionaries must change their ways of reaching people. No single method can be the only—or the final—answer. However, since its inception in 2008, this Simple Church network has been an honest attempt to apply the above biblical principles in both its model and leadership assumptions, while working within this developing global culture.

The Heartbeat of Simple Church

SimpleChurchAtHome.com, now a global network, is driven by one missionary question: *In today's developing global culture, how do we reach, with the everlasting gospel of Jesus Christ, people who most likely will not walk into a conventional church?* It is being answered every Sabbath by lay people meeting in homes around the world. This is Simple Church's missionary heartbeat, period.

Ellen White's encouragement gives hope to any missionary and guidance to the biblical leader who empowers, encourages, and cheer-leads Kingdom work:

God selects his messengers, and gives them his message; and he says, "Forbid them not." New methods must be introduced. God's people must awake to the necessities of the time in which they are living. God has men [and women] whom he will call into his service,—men who will not carry forward the work in the lifeless way in which it has been carried forward in the past. Many who have not yet heard the message to be given to the world, have learned the meaning of self-denial and self-sacrifice. Men will accept the truth who will work with earnestness and zeal, tact and understanding. Let none discourage these zealous workers. In some things they will make mistakes, and will need to be corrected and instructed. But have not men who have been long in the truth made mistakes, and needed correction and instruction? When they made mistakes, the Lord did not cast them off, but healed them and strengthened them, presenting them with his banner to hold aloft. (1902: para. 13)

Whenever and wherever there are lay people who are convicted to

leave their comfort zones for the specific purpose of reaching secular and/or unchurched people in God-honoring ways, it is the goal of the Simple Church Global Network to empower them to do all the work of disciple making. Six unique network features help accomplish this mission:

Key Features of the Simple Church Global Network

1. **Led by lay people:** Simple Church does not hire anyone to church plant. Lay people accept God's invitation to join him in his missionary work, whatever, whenever, and wherever it may be. Simple Church is for reaching the mission field that lives in our neighborhoods.

2. **In homes:** A home is a personal space where people go because of friendship. By contrast, public spaces (stores, medical offices, restaurants, churches, etc.) exist to provide a service to the consumer. This consumerist value bleeds over into conventional churches. Simple Churches bypasses the consumerist values of public spaces by meeting in home where people gather because of a friendship.

3. **On Sabbath:** Sabbath is the day God chooses to spend with his creation. Creation Sabbath was established at the foundation of this work, before sin, before the nation of Israel existed. It is the only day God set aside at creation as holy and sanctified. It is a day for rest, restoration, and re-creation—physical, mental, spiritual.

4. **Coached by others who are actually planting a Simple Church:** Active CORE4 Simple Church missionary work is what makes one a qualified and an authentic Simple Church coach.

5. **Connected to local churches and conferences:** From its inception, Simple Church has maintained an invitational posture. We freely share and work with anyone interested in collaborating, at both the layperson and church leadership levels. Simple Church has been blessed with the support and partnership of church leaders, local conferences, unions, divisions and AdventistMission.com.

6. **Based on church planting movement (CPM) principles and values:** There are standard CPM values that are typical of most church planting movements. The Simple Church Global Network has articulated them.

Church Planting Movement Principles and Values As Applied in the Simple Church Global Network

1. **Sola Scriptura theology:** Does the Bible inform our life, polity, and doctrine?

2. **Faithful to the everlasting gospel of Jesus Christ:** The gospel is that Christ's sacrificial life and death is sufficient to save all who come to him by faith (1 Pet 3:18; Heb 7:25; Titus 2:11). Christ commissioned this good

news to go to the world (Matt 24:14; 28:19–20). The everlasting gospel begins a threefold message that prepares the world for Jesus' coming (Rev 14:6–16).

3. Sustainable for the long term: Typically the bigger anything becomes, the more complex it becomes. Simple Church has been able to maintain a simple and flexible infrastructure that aids long-term sustainability. We believe that this simple design will be sustainably even with exponential growth because it is based on CPM principles.

4. Easily and exponentially reproducible: Simple Church has a two-phase training process that takes about 28 hours to complete. In addition, there are numerous easy-to-access resources and weekly contact with one's coach. This simple training process and coaching process provides an easily and exponentially reproducible framework.

5. Cost effective: "The average church in the United States will spend as much as 64% of its budget on staff salaries. Additionally, it will spend as much as 30% of its offerings on maintaining its buildings" (Tenny-Brittian 2005:67–68, Atkerson, 2005:86). As I work with church leaders around the world, I am often told about their desire to reach the cities—a noble and worthwhile focus. But administrators quickly add that they are financially not able to (1) hire pastors or Bible workers, (2) buy real estate in the cities, or (3) build a multi-million dollar building to compete in a consumer-driven church world. Simple Church is truly cost effective.

6. Does it work? (Is it missionally effective?) This is not a reference to a conventional church success matrix: tithe, attendance, and baptisms. The question, "*Does it work?*" is a direct reference to Simple Church's ability to provide a biblically sound model with assumptions that empower lay people to do all the work of disciple making. Simple Church is working, especially in the context of the developing global culture where the rules are changing.

Summary

I hope this article is both challenging and encouraging. I do not have all the answers, and have not asked all the questions, nor explored all the dynamics and implications of the changing global culture. Nevertheless, it is my hope that Christian leaders will be faithful to the missionary imperative and unprecedented opportunity we have been given in the game-changing shifts of the new global cultural.

Biblical leaders do not need to be afraid, threatened, frustrated, or take a defensive posture towards this developing global cultural shift. Thanks to the Internet, many correctly suggest that this shift is here to stay and will only intensify. We must press forward in Jesus' name as we accept his invitations to join him in his Kingdom work.

It is my prayer that we will embrace biblical principles of leadership, and recognizing our privilege and responsibility to encourage, empower, and equip lay "co-missionaries" in the developing global culture.

Works Cited

- Atkerson, Steve, ed. 2005. *Ekklesia: To the Roots of Biblical Church Life*. Atlanta, GA: New Testament Restoration Foundation. Quoted in Kreider and McClung.
- Barna, George. 2005. *Revolution*. Carol Stream, IL: Tyndale House Publishers.
- Barna, George and Frank Viola. n.d. Radio interview. Accessed 5 January 2009. <http://www.adamsonline.org/SimpleChurch/ViolaBarnaInterview.mp3>.
- Dybdahl, Jon. 2006. Doing Theology in Missions, part 2. *Ministry*, January: 19–22.
- Evens, Tom. 2013. Church Planting Presentation. PowerPoint presentation at various SEEDS church planting conventions.
- Gehring, Roger W. 2004. *House Church and Mission: The Importance of Household Structures in Early Christianity*. Peabody, MA: Hendrickson Publishers.
- Godin, Seth. 2008. *Tribes: We Need You to Lead Us*. London, England: Penguin Books.
- Graham, Billy. 1965. *World Aflame*. Full text archive version. Accessed 31 December 2014. <http://www.ccel.us/worldaflame.ch8.html>.
- Hamel, Gary. 2013. Management expert Hamel exhorts church leaders to encourage innovation [Video file]. Accessed 12 October. <https://vimeo.com/95216145> [12 October] <http://news.adventist.org/all-news/news/go/2013-10-12/management-expert-hamel-exhorts-adventist-leaders-to-encourage-radicals-1/> Retrieved from <https://vimeo.com/95216145>.
- Hirsch, Alan. n.d. *The DNA of Movements* [Video file]. Accessed 31 December 2014. <https://vimeo.com/channels/churchleaders/43050068>.
- House2House. n.d. *Upside Down Leadership* [Video file]. Accessed 31 December 2014. <https://vimeo.com/channels/churchleaders/29378253>.
- Hybels, Bill. 2010. *Holy Discontent* [Video file]. Accessed 31 December 2013. <https://vimeo.com/29154790>.
- Knott, Bill. 2014. The Visit of the Magi. *Adventist Review*, August 6. <http://www.adventistreview.org/141522-6>
- Myers, Joseph R. 2003. *The Search to Belong: Rethinking Intimacy, Community, and Small Groups*. Grand Rapids, MI: Zondervan.
- Nelson, Dwight, <https://vimeo.com/32454378>. Accessed 2 January 2010.
- Olson, David T. 2008. *The American Church in Crisis*. Grand Rapids, MI: Zondervan.
- Sahlin, Monte. 2013. "It's Time" *World Urban Trends*. PowerPoint Presentation. 29 September 2013.
- Seibold, Loren. 2013. Why Are Adventists Joining the Ranks of the "Nones?" Part 1. *Columbia Union Visitor*, August 5. Accessed 9 October 2014. <http://www.columbiaunion.org/article/1321/news/2013-news-archives/august-5-2013-part-1-why-are-adventists-joining-the-ranks-of-the-nones#.UrB8CPaRuzD>.

- _____. 2013. Why Are Adventists Joining the Ranks of the “Nones?” Part 2. *Columbia Union Visitor*, August 5. Accessed 9 October 2014. http://www.columbiaunion.org/article/1322/news/2013-news-archives/august-5-2013-part-2-adventists-discuss-bringing-back-the-nones#.UrB8I_aRuzB.
- Shirky, Clay. n.d. *Institutions versus Cooperative Collaboration*. Accessed 2 January 2012. <https://vimeo.com/channels/churchleaders/29343101>.
- Tenny-Brittian, William. 2005. *House Church Manual*. St. Louis, MO: Chalice Press.
- White, Ellen. 1902. The Work in the Cities. *Review and Herald*. September 30.
- _____. 1905. *The Ministry of Healing*. Mountain View, CA: Pacific Press.
- _____. 1939. *The Great Controversy*. Mountain View, CA: Pacific Press.



Milton Adams, DMin, serves as director of the Simple Church Global Network which represents 250 lay missionaries in 9 countries. Milton lives in Tennessee with his wife Brenda and their three children, Weston, Kenton, and Elena.